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Contents

1 Редакційна .... Editorial
2 Інтерв'ю із Катериною Ющенко .... Interview - Kateryna Yuschenko
4 Життя і Культура .... Life and Culture
10 Навкола Світу .... Around the World
16 Промінь 45/2005 .... Promin 45/2005
18 Нашим найменшим .... For our Children
20 Вісті з Централі .... News from the National Office
22 Громадська Хроніка .... Community Events
30 Квіти Незабутнім .... In Memoriam

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"Specimen Embroideries of the Peasant Home Industry in the Bucovina"

Originally collected & Drawn by Eric Kolbenhier from 1902 to 1912

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Editorial
Редакційна

СЛАВА ІСУСУ ХРИСТУ!

Недавно, здається ми писали про час літнього відпочинку і як найкраще його скористати. А ось перед нами вже інший час - повернення до наших завдань, до науки та до незакінченних і нових проєктів, які єднають нас при наших громадах. Ми напевно затужили за нашими друзями при відділах, комітетах і різних курсах. Нас чекає багато цікавого в цьому надходячому осінньому сезоні.

Можливо, найважливіше в цей час, потрібно нам звернути особливу увагу на освіту. Потрібно повести активну працю на відтинках українських шкіл та курсів українознавства, позаочні курси, українські кляси в державних школах та в університетах. Тепер більш як коли ми повинні бути свідомі великої ваги знання рідної української мови.

Кожна людина повинна доповнити своє знання української мови, вибираючи собі відповідний рівень. Знання рідної мови потрібно нам в Канаді, де ми маємо всі можливості зберігати, і поширювати нашу мови, віру і традиції. Також можливість користуватися рідною мовою в незалежній Україні є надзвичайні в цей час.

Отож при кожній нагоді плекаймо нашу Святу Православну Віру, українську мову, звичаї і традиції включно з українською літературою і піснею.

В цьому напрямі чимало припадає праці для жіноцтва, в родині і в організації. Хай ці слова Лесі Українки дадуть нам ту наснагу, яку ми потребуємо в цей час.

Вставай, хто живий, в кого думка повстала!
Година до праці настала!
Не бійся досвітньої мли,
Досвітній огонь запали,
Коли ще зоря не заграла.

Ірися Сушко

The transition from summer to autumn is to me one of the most beautiful transformations of the year. The nights become gradually cooler; almost everything that was green becomes the colour of embers. The comforting smells of bonfires, of burning leaves, and roasting turkeys cut through crisp air. Autumn fills me with thanksgiving for all the gifts that grace my life, for friends and for family, for health and abundance. Yet there is a lingering melancholy, the sense that something is winding down as though I am more acutely aware that we are both living and dying at the same time. There is something about autumn that speaks of wisdom and I can't help but wonder, why does wisdom so often seem to come with a price? Why is that price so often connected to the relationships in our lives - our family, our spouse, our children, our friends, our community . . . .?

The bad news is, love does have a price. There is a direct correlation between the amount our hearts are open to love and the amount they are vulnerable to pain. I believe it is also safe to say that our most intimate relationships are the ones that can hurt us most deeply. Just by being human, imperfect and fumbling around in a confusing world, we can hurt one another, without even realizing it. When we say the Prayer before Communion, and we ask for forgiveness of sins that we have committed "in knowledge or ignorance", we are simply and humbly acknowledging the circumstances of our humanity in all its carelessness and pride. Most of us don't ever intend to hurt another; it just happens so easily in the course of daily living.

Now for the good news. The price has already been paid. And through which relationship is this clearly made manifest to us? Take a look at your icon of the Mother and Child. Imagine that you are the child, lovingly held in the arms of the Mother of God. Imagine the most tender, heavenly embrace, enfolding you with comfort and encouragement. Image that this relationship - the one which substantiates our very existence - is what made our Saviour fully human, allowing Him to pay the ultimate price, so that we can find the strength to become fully human ourselves.

I imagine the painful price of the wisdom of Mary, the Mother of Christ, borne of the closest relationship we know, and with tears, I rejoice.

Oksana

Інтерв'ю із Катериною Ющенко

Катерина Ющенко: "Я бажаю вам сили та мужности відстоювати те, на що ви заслуговуєте".

Мила і привітна, доброзичлива й інтелігентна, проста і водночас глибока у спілкуванні. Любить Бога і Україну, шанує свій рід, береже і плекає родину, де тепло і щасливо коханому чоловікові й діткам. Вона - справжня і щира тією щирістю, якої ми були спраглі за роки олжі та облуди. Вона - тверда і послідовна у своїх моральних орієнтирах. Катерина, жінка з прекрасним українським ім'ям. Дружина Віктора Ющенка.

Пані Катерино, скажіть, будь ласка, яким Ви уявляєте узагальнений образ української жінки?

- Українська жінка завжди була не тільки матір'ю, дружиною та господинею - вона була втіленням мудрости, справжньою Берегинею для своєї родини, і для України.

Жінка зберегла наш народ, бо Україна вічно була роспорошна, завжди наші чоловіки змушені були охороняти Україну, а на жіночі плечі лягав увесь тягар збереження роду та піклування про домашнє вогнище.

Для мене узагалений образ української жінки - це мати мого чоловіка, жінка, яка пережила всі жахи XX сторіччя - революцію, голодомор, війну, - і при цьому зберегла свою мудрість, терпіння, порядність. Жінка, яка встає до світанку, обробляє землю, яка виростила двох синів і, працюючи вчителькою, виховала сотні дітей. Дуже проста у поглядах та побуті, але безконечно мудра у своїх судженнях. Жінка, яка не подорожувала багато, але має ширший світогляд, ніж багато тих, хто об'їздив цілий світ. Берегиня унікальної української сільської культури, цінностей, традицій, мови. Людина, яка вважає за свій обов'язок допомагати сусідам, навіть незнайомим людям, які потребють допомоги. Жінка, яка любить свою рідну Хоружівну та свою країну.

Мільйони українських жінок, таких, як моя свекруха, заслуговують на надзвичайну пошану з боку своїх родин, суспільства, влади. На жаль, влада сьогодні нехтує інтересами жінок, їх ображають і експлуатують. У своїй країні вони не мають гідної роботи, достойної платні, вони змушені працювати за кордоном, аби прогодувати свої родини. Українські жінки заслуговують на значно більше, ніж вони сьогодні мають. Я сподіваюся, українки зможуть показати свої найкращі якості, що передавалися їм з покоління у покоління, і стануть на захист своїх прав, своїх родин. Майбутнє України і їхнє власне майбутнє - у їхніх руках.

Ваша родина, як жодна інша, - на видноті. Тож кілька слів - з перших уст: про себе - Катерину Ющенко, про батьківський дім, родину, діточок . . . .

- Мої батьки, так само, як і ціле покоління українців, зазнали страждань, ніж можна уявити.

Мій батько народився на Донбасі у 1917 році, мама - в селі Літки під Києвом. Вони пережили революцію, голодомор, репресії, війну, концтабори, примусову працю, тяжкі хвороби, життя на чужині. Мій тато воював проти німців, потрапив у полон і був вивезений у Німеччину. Там він і зустрів свою долю - мою маму.

Останні спогади моєї мами про життя в України - як її мама бігла за возом, що вивозив її доньку та інших сільських дівчат і хлопців на роботу до Німеччини. Кожної хвилини свого перебування в Німеччині моя мама мріяла про те, як повернеться додому, побачить своїх батьків та двох сестер.

У Німеччині на примусових роботах існував такий порядок - дівчат і хлопців однієї національности розділяли. Одного разу мій батько та його друзі пішли до сусіднього містечка де, як їм сказали, утримують українських дівчат. Він закохався у мою маму, як тільки побачив її, і сказав своєму товаришу: Ця дівчина буде моєю дружиною. Мамі було тоді 16 або 17 років. Батькові потрібно було кілька років для того, щоб перконати маму, що він також призначений їй самою долею.

Але війна та важка праця взяли своє - мій батько тяжко захворів. Вісім років він провів у німецькій лікарні для хворих на туберкульоз. Мою старшу сестру Ліду він не бачив аж до того часу, коли їй виповнилося 8 років. Сестра росла у німецьких монастирях та притулках, в той час коли мама важко працювала, щоб прогодувати її та батька. Батько обожнював маму до останнього дня свого життя за те, що вона не залишила його в ті скрутні часи.

На початку п'ятдесятих років, переконавшись що вороття немає, батьки прийняли запрошення від української православної церкви в

Чикаго і переїхали у США.

Життя емігрантів у ті часи не було легким. Але до війни мій батько отримав фах електрика в Лисичанську (це Луганщина) і згодом знайшов роботу. Після того, як вони влаштували своє життя, мій батько захотів другу дитину, якій він міг би дати те, чого була позбавлена старша донька моя сестра.

Я народилася в Чикаго. І хоча відвідувала американські школи увесь мій вільний час проводила в українській діаспорній громаді, навчаючись у школах української мови, танцювальних гуртках, вівідуючи церкву. Громада була дуже активною, патріотичною, віддано дбала про збереження української мови, культури, традицій.

Мої батьки, як і багато інших людей з української діаспори, постійно говорила про той день, коли вони повернуться в Україну. Вони ніколи не почувалися там удома. Просто ніхто ніколи не знав, як саме і коли настане час повернення на Батьківщину.

У 1966 році моя мама приїхала до Києва, щоб відвідати своїх родичів. Потім у 1975 та 1979 роках, я також приїздила в Україну з нею. Ці дві поїздки в Україну, які я здійснила, будучи студенткою, змінили усе моє життя. Вони викликали у мені глибоке бажання жити на землі своїх предків.

Закінчивши останні класи школи, де я в основному вивчала математику, літературу, іспанську та російсьу мови, я вступила до Джорджтаунського університету у Вашингтоні де вивчала міжнародну економіку, а потім закінчила Чиказький університет за спеціальністю "Бізнес та фінаси".

А потім був постійний вибір між професією фінансиста і моєю любов'ю - Україною. Моя перша робота після університету - в Бюро прав людини та гуманітарних справ у Державному Департаменті (Міністерство - закордонних справ США), потім я працювала над питаннями відносин з етнічними групами - включаючи українців - у Білому Домі. Після цього повернулася до економіки - працювала у Державному Казначействі (Міністерство фінансів США) та Конгресі США.

У 1991 році почали справджуватися мрії моєї родини. Україна вже відкривалася світові. Мама, батько і я приїхали в Україну в 1991 році. Це були чудові, омріяні часи, особливо для мого батька, який не бачив свою родину 50 років! .... Так завершився мій довгий шлях до землі своїх батьків.

У 1993 році я зустріла Віктора, він тоді був головою Національного банку України. Спочатку наші стосунки мали виняткова діловий характер. А потім ми раптом відчули, що нас об'єднує почуття. Ми покохали одне одного. Наша перша донька, Софійка, народилася у 1999 році, друга, Христинка - в 2000, а син Тарасик - у березні цього року.

У 1998 році після тяжкої хвороби помер мій батько. За його заповітом він похований в Україні, яку любив усе життя і куди завжди прагнув повернутися.

Уявлення людей про Віктора Ющенка: він не подібний до влади, радянського, та й нинішнього часу: щирий, відкритий, добрий християнин, сім'янин, демократ за переконаннями, а не про людське око .....

Наскільки великий вплив дружини на формування іміджу політика Ющенка? У чому Ви, пані Катерино, як дружина Лідера, бавите своє покликання?

- Віктор природний, йому не потрібно нічого вигадувати. Ідея формування іміджу, на мою думку, не є реальною. Я переконана, що люди достатньо розумні для того, щоб побачити справжню сутність людини за її штучно створюваним образом, щоб відчути, що спонукає людину балотуватися на виборах: любов до країни та бажання змінити життя на краще - чи бажання наповнити свої кишені.

На мого чоловіка надзвичайно важко впливати, оскільки він має власні тверді погляди і переконання. Він не звертається за порадами до багатьох людей, вже не кажучи про мене, коли йдеться про важливі політичні або економічні питання.

Я бачу своє поклкання у тому, щоб забезпечити йому затишну домівку, щасливу родину, місце до якого він повертатиметься з радістю після дуже важливої й довгої роботи. Я також бачу своє покликання у вихованні наших дітей - щоб вони були не тільки гідними українцями, а й гідними громадянами світу.

І традиційне: Ваші побажання читачам.

- Я бажаю вам жити у світі, який давав би вам та вашим дітям можливості здійснити всі свої мрії. Я бажаю вам та вашим родинам добробуту і справедливості. Я бажаю вам сили та мужности відстоювати те, що ви заслуговуєте.

Вела розмову Ольга Наливайко

Народне Слово, серпень 2004 р.

Life and Culture
Життя і Культура

Memoirs of the 1932-33 Famine
by Nadia Schulha

I, Nadia Kyrylivna Schulha, nee Semenez, was born January 13th, 1926, in the village of Zanudivka, now renamed Zhovtneve, in the Kaharlytskiy Rayon, Kievan Oblast, on the Right Bank. Our village was quite large, but I do not know what the population was at that time. The village extended along the river. Even though the river was very narrow, it was bordered by dykes and spanned by bridges where there were wide, deep sloughs. It was by one of these that I grew up during my childhood.

Our family was large: Father, Mother and us thirteen children: three brothers and ten sisters. Even though we were "my children", "your children", and "our children", there was no difference amongst us; we were all family, one and all. Out of the thirteen children, two sisters and one brother died as infants. I do not remember them; I was the fourth youngest, and my youngest sister Olya was only one year old in 1933.

My father and mother were neither rich nor poor before collectivization. Father had his own store in which he sold flour, candy, sugar, kerosene for lamps which illuminated homes at that time, and so forth. As far as property was concerned, we had several hectares of land, I am not sure how many. We had three grey horses, cows, pigs, sheep and chickens. We also had some additional buildings: a barn with a threshing floor; a granary first used for sheaves and later for straw, and for grain; a shed for hay under one roof with a stable for the livestock, a sty for the sheep and chickens and an old house. Our land was hilly, so we had a cellar dug into the hill. On top of it was built a granary standing on stone. Our house had three rooms and a large rectangular corridor which was also called a "siny", a hall. In one large room with an oven, we all lived as a family. In the second small room with an oven, lived my grandfather and grandmother. I do not remember them. In the third large room was the store. Each room had a separate door from the corridor.

Really, collectivisation started before 1930. First, they started to take land and property from landowners and the "wealthy farmers", as they were called by the communists. Having taken everything, they took them, mostly as whole families; but sometimes, they only took the parents and put the children into orphanages.

My father and mother were not wealthy, but neither were they poor. Therefore my father was given the choice: to register immediately into the collective, or to go to Siberia with his wife. As this had happened to most of the families in the village, father understood that everything would be taken anyway, but at least he would be able to stay at home with his family if he registered. And that is what happened.

When he registered into the collective, his property was immediately seized; all of the machinery and livestock were taken, leaving just one cow and the chickens. They also took the out-buildings. The barn was demolished and the wood removed; using a tractor they took the granary to the collective grounds and stood it in a row next to four others take from villagers. The shed was also demolished just so that it would not exist; everything else was left. Beside our house, we were given 6/10ths of a hectare for a garden. It didn't matter whether the household had two people or thirteen, everyone was given the same amount of land for a garden.

God only knows the grief my parents and other villagers had to bear. I do not remember clearly, but rather as in a dream, our grey horses that I remember riding with my older brother Potap and which I loved so dearly. I also remember the pigs because one of them grabbed my skirt through the fence and left me only wearing a belt. These few funny and painful memories have stayed with me to this day in my heart.

All was taken from us and the other villagers to the collective, except from those who were poorest and had only one horse and little land: they were not forced to register into the collective. However, they were assessed such a tax on their land that they had insufficient grain with which to pay the collective or the government. And then what was left for oneself? I

remember this very well because one of our neighbours was one of those in this predicament. From 1932 to 1933, that horse saved more than one and their family members from starvation.

Before 1932-33, an unpleasant event ominously forebode the future. So many mice accumulated in the village that it was nigh impossible to control them. And the dogs howled incessantly day and night, so much so that it was terrifying without reason. People were expecting some as yet unknown tragedy to befall them; but they did not expect that terrible famine. From 1930 it was becoming quite apparent that things were not turning for the better.

In our household, the family was large but the garden was small, so it was necessary to figure out ways to survive. The summer of 1932 arrived, and even though our garden gave us a good harvest, there was very little for such a large family plus a cow to survive the winter.

The collective had a good harvest, but it was evident that something unusual was happening. After the harvesting was completed, the rye, wheat and spring grain were threshed by either machine or by flails, or both, I don't know which. Enough was threshed for collective's use, for winter seeding, as well as for sending to the government. The rest of the sheaves were stacked in huge piles, in rows. The rows were about 30 or more metres long, 15 or more metres wide and two stories high, with a slope like a roof so that rains did not wet the grain.

After the sheaves were gathered, the fields were raked. And then people would come and collect any remaining stalks of wheat for themselves; and I did as well. However in 1932 the collective's supervisors came by on horses and drove the people away. The same happened in the fields where the spring grains and potatoes grew.

The fall of 1932 arrived and people were not paid for their work with grain as had been done before. I am not writing about distant collectives, only about the one in our village and in nearby villages. When people asked for grain, the collectives' leaders said that there was no thresher, or that the collective's thresher was broken and that it was not possible to get another. My father told me no one dared to argue or say that we could thresh our own with flails, because those who spoke up were quickly taken to never return.

In the early fall of 1932 the famine had already started. First of all there was neither bread nor grain; even at the market there was none to be had even if one had some money… In our household mother only peeled the potatoes and beets in such a way that she could hide the tops in the cellar for seeding in the garden in the spring. Father tended the collective's livestock and was able to bring home some husks hidden in either his boots or in his clothing. The husks were pounded and mixed with mashed potatoes and then fried making potato pancakes. This we ate until none was to be had. Our cow was stolen from our stable twice. However, luckily both times the thieves were caught with the cow. After the thefts we kept the cow in the room where we had had the store. We kept the cow until the first snow. There was no longer any pasture nor any hay to feed her, so we had to butcher her. Mother cried and cried for a long time: the cow was to birth soon. And so with the husks and the bones we continued to live for a while longer…

In the village the great famine had already begun. First, no cats or dogs were left to be found. In the collective the horses came down with a respiratory illness, similar to tuberculosis. Nearly all of the horses died, including our grey ones. I can still picture my brother, Potap, crying, as if it were today. Even though all the horses were in the collective, my brother still called them ours.

Christmas had not yet come but already we were afraid to go outside even in the daytime, let alone at night. The village appeared deserted as though burnt out; people were dying on the streets. Whoever collapsed alive, soon froze to death. The corpses were picked up in wagons and all thrown into one hole. On more than one occasion those who were digging the holes, were themselves left in the holes.

What I remember the most is that the whole family of one of our neighbours died of starvation. The children of another neighbour died. One of my aunts, on my mother's side, was walking to her daughter's home in another village in and did not arrive. She froze to death. Another aunt on my mother's side lived in our village and she died with her husband and their middle

three children. In our home hunger came more and more. Mother had heard somewhere that people were going to a Russian city called Voronyazh and were exchanging whatever they had for bread. And so mother and father gathered all that they had: gold earrings, their wedding bands and woollen shawls, and they rode off. I don't remember for how long. During that time my two older sisters died. Upon returning from Voronyazh, mother and father cried so hard: first of all because they could not save my sisters; second, when they were returning home through Kiev, the police made everyone stand in rows by the train station, and then proceeded to take all food provisions from everyone, except for one loaf of bread. How much crying and pleading there was, however, the pleading only made the soulless police angrier. And so, with much sorrow, mother and father came home. Our whole family cried because we were hoping that they would return with some food to mix in with the vegetable peels. Instead they returned with one loaf of bread.

Can you even begin to imagine what pain beyond hunger we lived through? I don't remember how things continued, I do know that one of my older sisters somehow got to Radhosp, which was three kilometres from our village, and survived there even though it was frightening to live there. My sister later told me that there was nothing more terrifying than to die of hunger.

I do not remember how I looked at the time, but I do remember my bloated sisters. I also remember how some of our neighbours looked swollen while others were walking skeletons. What was most painful was when my little sister, who was only a year old, always pleaded "Mama ahmu, Mama ahmu", that is to say, "Mommy, something to eat". But there was nothing to eat. And so, hungry, she would cry herself to sleep. I always hear those words, "Mama ahmu", they never leave my heart. As the snow was ready to melt that spring of 1933, people were dropping like flies from the cold and hunger while the grain in the granaries was being eaten by mice and rats. Not a soul could get near that grain.

In our village there were 2 families that were cannibals. I knew these families through their children. In one of those two families the father and mother were discussing one night which of their three children they were going to butcher. Their eldest daughter overheard their whispering, punched out the window and started to yell. Both the neighbours and the other two children heard the yelling and rescued the children. The eldest daughter was taken and raised by a couple who had no children, the younger sister and brother were taken to an orphanage, while the police took the parents never to be seen again in our village. I do not know when and how the other family was taken. Only one daughter was left living. I was in the same class as her at school. What I myself did not know about this, my late mother told me.

The rest of my family was saved by the husks of the grain, except they did not save our father. It was already springtime and there were a lot of weeds because so many gardens were untended. So people gathered weeds and boiled them. Many saved themselves from death by eating weeds. However, they did not save our father: weakened by hunger, he fell ill with pneumonia. There was no medicine and no food other than weeds; and on the eve of his death he wished just for a nibble of bread... In the morning he lay, already bathed, on the table. I always hear my father's words: "just a nibble of bread".

Spring had arrived and the collective needed workers. Those who were still living were so weakened that they could barely walk so working was out of the question. I do not know how and when the collective received a thresher, bit they threshed the grain that was left uneaten by the mice and rats in the granaries. They started to prepare soup in large vats and gave each labourer one ladle full three times daily. And how about the children? The youngest were taken to nurseries. And those like me? Whatever was left in the vats was given to those who lived closest.

In the collective almost all of the horses died, so how was the land to be worked? They started to harness the cows that were left. Everyone tilled their own gardens by hand with shovels and they also had to till and seed the collective's fields. I don't know whether anyone was paid for their hours owing from 1932 from the grain that was threshed in the spring. When the harvest finally arrived, some people ate too much bread and died. In our family, mother taught us to only eat a morsel at a time until our stomachs returned to normal. My mother's lesson was useful to me again when I suffered from hunger several times in the future.

After the famine people were very weak, many diseases fell upon them. Firstly scarlet fever befell the small children. In our family my sister two years my senior and I both survived the illness not too badly. But my youngest sister Olya, the one who pleaded with my mother "Mama, ahmu", was struck with the illness very severely. And so were most of the children in both our village and neighbouring villages. Therefore, the children were taken care of in the hospital by their mothers or other members of their families because there were many children and few nurses and doctors, as well as no cure nor medicine for scarlet fever. Oh my dear, dear Lord. What those were mothers had to live through again. Looking at their children, holding them in their arms, watching them bite their little hands and claw at their faces. What little but stubborn human hearts these children had. And so my little sister Olya stopped scratching her face and biting her hands; for several hours she breathed with difficulty, gasping for air. The doctor told my mother that there was no hope for her. What did my mother had to live through again? Only God's will helped her through this. Olya, after a few hours of this frightful breathing, started to breath normally, battled the illness, and survived. How many children did not survive and died?

After the scarlet fever, the adults came down with typhus. How many more children were orphaned? In some families both the mother and father died. Our mother did not come down with typhus however she contracted malaria. Just as for typhus there was no medicine for malaria, only quinine for malaria. Malaria is such a tenacious disease, that it is difficult to become healthy again. Every spring and fall over several years people became ill. And how much quinine was there? And to drink too much quinine was bad for the heart. Since my older sisters and brother had to go to work, I was given the job to look after both my mother when she had malaria and heart problems, as well as my younger sister Olya.

Even though the famine was passed, the difficult life we were living did not improve, especially in our family and in those who were orphaned or half-orphaned. In our family two of my older sisters and my eldest brother got married. The younger brother and we four quite young sisters were left with our sick mother.

In the collective, the number of horses and oxen grew quite slowly. We had to till our gardens by hand using shovels and plant them by hand until World War II. We had a very small income because only my brother and sickly mother could work on the collective and earn any extra grain. When my mother felt better, she tended a small section of cultivated land ("lanok"). This was a section planted with beets and every woman in the collective was in charge of weeding and looking after her section. The beetles often ate the seedlings, and then one had to replant them repeatedly. There were few earned hours and therefore little grain was received. Several springs we were left with no bread and there was nothing to buy it with. If one borrowed from the collective, one had to pay it back after harvest.

With 1940 came the mobilization to Siberia; even though not mandatory, it seemed to be a good idea to improve the living circumstances of those in a similar situation to our family, especially because it was time for my brother to enlist into the army. The area in Siberia to be inhabited is called Altayskiy Kray. And so, our mother and we four sisters, as well as others like us from both our village and neighbouring villages left before the harvest. What a fraud! There were no apparent restrictions on going there, but it was a totally different story trying to return home. It was necessary to escape. They took us to an area that was 120 kilometres away from the railroad. It was necessary to travel the rest of the distance by horse and cart. In the village that we were taken to, there were no more than 34 to 40 houses, mostly without roofs. We were given one of these homes. Who had lived in it? No one could give us an answer. In that area of Altaya, the land was very rich: a very deep and wide stretch of black earth. The village was surrounded by a dense forest, but in the village: it seemed like a fire had gone through it because of the roofless houses and lack of trees. The harvest arrived, the wheat seemed to be plentiful but the fields were infested with wormwood. The wheat was cut and threshed with combine tractors, while the wormwood and straw was ploughed back into the soil. Almost all of the grain was taken by the government, and we were still left owing the government. And what was left for the people? We quickly understood in which direction this was going. Our mother and several other families decided to return home to Ukraine. Mother went alone, and we were to follow later, however an early winter arrived. The cold started without us having any bread. Whoever had enough livestock, especially sheep, butchered it and shared it

until it was all gone. Starvation came not only for the people but also for the collective livestock. The straw and wormwood were ploughed under and so, to feed the livestock, people started to dismantle the roofs on the stables. Some started to die, so finally, what was left of the livestock was butchered for meat and distributed to the people.

My younger sister Olya started her first year of school in Altaya, and when the famine arrived she would get up early to go to school without asking for food because she knew there was none to be had. At school the students were each given a piece of bread, and so she would only take a couple of bites and leave the rest to take home so that the three of us would each get at least a bite. Is it possible to ever forget this?

In the spring of 1941, Olya and I were fortunate to be able to return home to Ukraine. My two older sisters had decided to make the trip later. Unknowingly, this was my last goodbye to one of my sisters because WW II started three months later. Why did I mention Altaya? Because no one anywhere has mentioned the 1940-41 famine, nor written about it. And yet most of the residents of Altaya were Ukrainians, although there were people of other nationalities there also. And then there was WW II and again…

P.S. Once again I return to 1933. The new cemetery where people were piled up and buried in one hole was levelled after WWII and is now overrun with overgrowth and trees so thick that a cat would not venture in. The old cemetery which I remember still from times before my youth still stands, unchanged. Please include my sad memories so that my children can read about them as well as others, because few of us are left in this world who lived through all of this.

With utmost respect, yours truly,
Nadia Schulha

Thank you to Nadia Schulha and her courage to share these memoirs with us. The atrocities she has lived through, and her love and commitment to her family, helps us to understand the painful parts of our history and of our people. -Ed.

РАДУЙСЯ, ЧИСТА МАРІЄ!

† *Іларіон*

Радуйся, Чисте Маріє, -
Ти наша міцна Оборона!
Радуйсь, спасенна Надіє
Усіх у Христового Трона!

Радуйся, Мати Спасіння,
О радуйсь, Єдина між жонами. -
Тобі несе світ Піснопіння
Величними райськими дзвонами!

Радуйсь, Пречиста Дівице,
Чистішая від Херувимів,
Радуйся, Отроковице.
Славнішая від Серафимів!

Радуйся, Скорбная Мати,
Свята Неневісна Невісто, -
Всім серцем Тебе прославляти
Буде кожен народ й кожне місто!

Нехай же натруджені люди
Спочинуть у мирі безліку, -
Зашитою нашою буди,
Маріє, на Небі довіку!

Радуйсь, небесная Роже,
Пахучая райська Леліє!
Радуйся, наша Госпоже,
Пречистая Діво Маріє!

Де сила української душі

Якщо чужинець приглядається з боку до життя Українця, він зауважить у нього дивну, а заразом цікаву прикмету. А саме, що Українець виявляє свою природу в пісні: бо коли веселий - він співає, сумний - також співає, доля з ним - він співає, недоля з ним - також співає. Пісня постійно з ним.

Пішов Українець на чужину - хоч і не з добра - але рідну пісню узяв зі собою, бо та пісня є невіддільна частина його душі, вона є найкращим висловом усіх його душевних переживань в долі й недолі. З піснею він радується, перед піснею він жалується на недолю, і ця пісня його все і у всьому вислухає та помагає.

З піснею Українець родиться, з піснею живе і з піснею він відходить на тамтой світ. В Українській пісні, немов у дзеркалі відбилися усі сторінки українського життя, світського чи релігійного, політичного, національного, особистого чи громадського, так що вона уявляє собою найкращий і живий образ історії нації.

Безсмертний виконавець українсь-кої пісні, Олександер Кошиць, сказав зовсім вірно, що: "такої співаної історії не має жадний нарід світа". З усіх духових надбань нації, найціннішим буде усе рідна музика, як культурна підстава і заборола її самозбереження. Вияв життя нації України виявляє українська пісня, що лунає по цілому всесвіті де лиш бється українське серце в українській груді.

Та рідна і могутня українська пісня звучить по всій Україні впродовж кожної пори року. Всю красу і буйність української природи пісня представила в найкращий спосіб. В українській пісні є повно глибоких переживань, чару найвищої поезії і тепла ніжності, в ній буяє могутня сила і здоровля незіпсованої нації, жадоба волі, щастя і життя.

Яка велика є сила української пісні зрозумів і пізнав добре північний білий медвідь, що у свій час заборонив співати по всій Україні українську пісню, щоб у той спосіб убити в корені невмирущого духа України. Та даремний був той труд, бо ніяка фізична сила чи драконські закони не вбили і не скують живої душі народу.

Наша сила - пісня нас вяже в одно, єднає і кормить, бо це наші життєві соки, це кров нашого національного організму. Українець неможе без пісні жити; він не може не співати, бо цего вимагає від нього його природа, а якщо котрий колинебудь її покинув чи нею погордив та зрадив її, того лиха доля стріне. Бо рідна пісня - це рідна мати - а хто матір забуває того Бог карає.

Хто нам каже так любити рідний край, хто нам так розкаже про його славне минуле, як не ця рідна пісня? Хто нам так вірно записав трагічну і криваву історію України? Це джерело духового і національного здоровля укра-їнської пісні.

Нема вчених, котрі б змогли обчислити цей відвічно старий та вічно молодий і живий скарб нації. Тому Шевченко вірно назвав нашу пісню нашою славою, нашою думою, котра не вмре не загине, бо вона буде жити, доки житиме український пророк Шевченко.

Плекаймо українську пісню, гуртуймось в хори, шануймо радісно нашу українську пісню. Співаймо радісно нашу релігійну й світську пісню. Шануймо наші святі релігійні і національні почування. Нехай уста наші наповняться живою піснею. Українська пісня - це наша слава, сила й воля.

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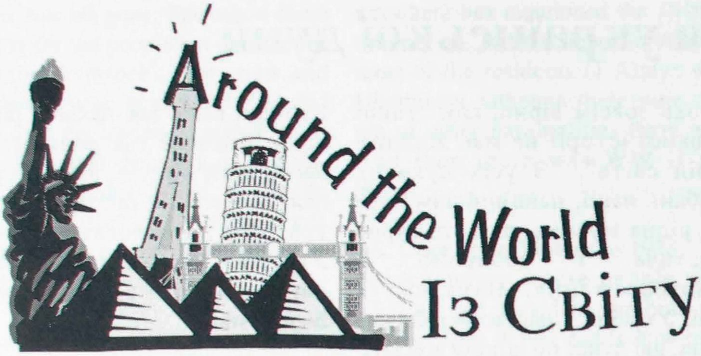

UKRAINE -- YOURS TO DISCOVER
Ambassador Mykola Maimeskul

Embassy, June 23rd, 2004
News Story by Peter Schneider

13 years after independence, Ukraine is on its way

Ukraine's Ambassador to Canada, Mykola Maimeskul, is reflecting on his personal reasons for choosing a diplomatic career: "Let me remind you of the slogan on the Ontario license plates", he says. "'Yours to discover.' As a student of Kyiv State Taras Shevchenko University, I was given a chance as an interpreter to discover and explore the world. Having visited several countries in Africa, I came to the conclusion that the most interesting business is learning about the customs and cultures of other nations. I'd say it was a romantic notion. But today, looking back, I can say it was the right decision."

Mr. Maimeskul, who previously spent many years as Ukraine's representative to the international community in Geneva, is especially pleased to be posted to Canada, which is home to the largest Ukrainian population outside the motherland. He says, "Canada is a country that enjoys old democratic conditions and cherishes unique multicultural values. We have a lot in common. And what is more important, Canada provides the most appealing example of how to build a multicultural democratic society that has succeeded in achieving prosperity, of how to peacefully coexist next to a larger, more powerful neighbour, and how a relatively smaller nation can make a difference in world politics. Ukraine is among the oldest nations in Europe, even though its modern statehood accounts for little more than a decade. Going back to 13 years ago, Canada was the first western nation to recognize Ukraine's independence."

The ambassador says he has a dream, one that is realistic and achievable during his tenure. He says, "I would like Canadians to be acquainted with the new Ukraine, that's getting stronger, better and more democratic day by day. I would be more than happy if the Canadians of Ukrainian origin who left their motherland for different reasons could appreciate and enjoy the beauty of the modern Ukraine." Mr. Maimeskul says it is high on his list of personal priorities to assist the advancement of people-to-people relations.

Ukraine's Ambassador has watched the expansion of the European Union with interest, and notes the array of challenges the EU faces as it grows. "The enlargement creates a lot of challenges not just for the EU itself, but for neighbouring countries, including Ukraine. The new circumstances dictate the necessity to revise our policy towards Ukraine-EU cooperation," he says. "We do believe that after the accession of our closest ally Poland our western border became not a paper wall of bureaucracy but the gateway to the EU. We have been building up special relations with the EU since Ukraine's independence."

Mr. Maimeskul insists that the map of Europe will not be complete without Ukraine, and full membership in the EU is a long-term objective for the country. He says, "Bearing in mind our strategic goal to become a member of the European family, we have to concentrate our efforts on further improvements in our political, legal, economic, and social spheres to achieve compliance with EU standards. The new European Neighbourhood policy will be of great use for Ukraine to deepen its access to the Internal Market and, in the long run, extend the four freedoms: goods, services, capital, and labour. But I would like to underline that it will be up to Ukraine to decide the speed and depth of this process. We have a lot to accomplish."

Ukraine is a member of a regional trade agreement that also includes Russia, Belarus and Kazakhstan. Mr. Maimeskul says, "The creation of the Single Economic space in no single way means the change of Ukrainian course towards European integration. At the same time, it should be taken into account that the creation of the SES is aimed at reaping maximum

benefit from regional economic cooperation, facilitating to the full extent all existing possibilities for mutually advantageous trade contacts, promoting social-economic development and raising living standards in Ukraine and partner countries." He adds that the establishment of a Free Trade Area based on WTO principles could even further contribute to these objectives.

Mr. Maimeskul paints a candid picture of the uphill climb Ukraine has faced since independence. He says,"Ukraine faced a number of problems inherited from its time as a territory of the former Soviet Union, beginning with the Chernobyl nuclear plant disaster, obsolete weapons of mass destruction, and unsolved social problems, as well as an economy in decline. We did not have enough knowledge and experience to overcome all these problems in a short period of time, yet we always had deep intentions to build our country into a strong, democratic and fair society, and a good member of the international community. Early on, we considered our role as an international player was in contributing to the security of the region as well as the globe. 10 years ago, Ukraine, by its good will, renounced the world's third-largest nuclear arsenal and became party to the non-proliferation treaty." The ambassador says, "We still believe in such a mission today. That is why Ukraine actively participates in peacekeeping operations all over the world. So far more than 17,000 servicemen of the armed forces of Ukraine have taken part in 29 operations."

Mr. Maimeskul explains that much has been achieved in just over a decade's time, and he is optimistic about the strengthening of democratic institutions in Ukraine. "Since independence, we've had to build from scratch all the necessary institutions that exist in a democratic society. The Parliament of the Ukraine has become a real power, able to effectively work on the most demanding issues facing the country. We have probably the strongest and most active parliamentary opposition of any of the former USSR territories. And we are fortunate to contain our political struggles within our Parliament, and not on our streets. Now Ukraine approaches presidential elections scheduled for this fall; I am more than sure that the elections will be conducted in a fair, democratic, and transparent way." Asked for a concluding statement about today's Ukraine, the ambassador says, "Ukraine enjoys harmony within the country, maintains friendly relations with its neighbours, and is experiencing tangible economic growth."

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Кому я повім своє горе

Кому я повім своє горе,
Кому розкажу всю печаль?
В кого таке серце просторе,
Щоб мій зрозуміти ввесь жаль?

Покинув свою я родину,
Покинув я рідний свій дім,
Та все ж, як найкращу перлину,
Ношу їх у серці своїм . . .

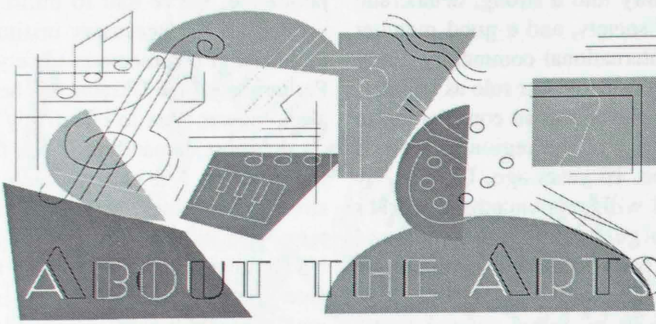
А серце без Рідного Краю
Трипоче, як пташка, й болить . . .
Чи я коли щастя зазнаю
Побачить його хоч на мить?

По небу снують чорні хмари,
Неначе я світом блукаю,
А в серці зболілім примари
Та болі по Рідному Краю . . .

Кому ж я повім своє горе,
Кому розкажу всю печаль?
В кого таке серце просторе,
Щоб мій зрозуміти ввесь жаль? . . .

Блукала, Ти, Мати, в пустині,
В Євгипті чужім та безводнім, -
Не дай же гіркій сиротині
Загинути в краї холоднім! . . .

† *Іларіон*



Embroidery

4 PICTURES

Embroidery has been a medium through which Ukrainian women have shown their innate love of beauty. In different regions of the country different styles, patterns, colours were used to decorate clothing, towels *(rushnyky)*, and ecclesiastical vestments.

Though many stitches are now considered to be typically Ukrainian, some were not introduced and adapted by the women until late in the nineteenth century. The cross-stitch, for example, was introduced by way of France and Germany and was universally adopted in Ukraine. The three most widely used stitches in Ukraine are *zavolikania, nyzynka, and nabyruvania.*

Zavolikania is believed to be the oldest stitch, primarily found in northern Kyiv, Polissia, Chernihiv and Volyn. In this form the needle replaces the shuttle; the thread is usually red, and black is used sparingly.

Nyzynka, worked from the wrong side of the material, was originally done in wool but is now also done with thread. A difficult but beautiful stitch, it is used first for the black background, then for designs in bright yellows, oranges, reds, wines, and some greens.

Nabyruvania groups four to six threads together. Here against a red background black, yellow and sometimes are introduced.

Cross-stitching used basically the same patterns and forms as the above stitches, and has acquired the traits characterized by the oldest type of stitches: primarily black and red with geometric and stylized motifs of nature such as flowers, birds and insects.

Though most Ukrainian patterns are predominantly black and red, yellow and green are used in their varying shades. In some localities blue and violet are also added. One famous exception is Hetman Polubotok's blouse, embroidered in an azure and yellow cross-stich design.

After making a study of patterns, colours and stitches used in Ukrainian embroideries, one can identify the region of origin of the person who embroidered the article.

Among other stitches used by Ukrainian women are *nyholka-drobane, yaworiw* (a stitch widely used in Western Ukraine), *morshchynka, stopusovata, latana, tehana,* and *Podilsky tabak.* These stitches, separately or combined with each other, give us the many examples of bright, exciting, colourful Ukrainian embroideries.

Towel *(rushnyk)* embroidery has been widely studied and to be fully appreciated would need a complete book written on this subject alone. The *rushnyk* played a very important role in the life of a Ukrainian, and was with him from the cradle to the grave. Rushnyky were used to cover icons, to decorate the home, in marriage ceremonies, to line coffins in funerals - to enhance every phase of life. The embroiderer could choose from well over 100 different motifs - stylized flowers, plants, birds, insects - and was limited only by her own ingenuity in combining the various designs. *Rushnyky* were embroidered in red; very seldom was yellow or blue used and then only in small proportions.

Gold embroidery was used extensively in articles for the nobility and clergy. This type of work required much skill and knowledge as gold thread does not penetrate cloth and must be sewn into the material by a special stitch.

Ecclesiastical embroidery is a complicated and specialized art. It is used to decorate the priest's robes and for altar cloths and other church articles. One item of the priest's apparel, the *pidryznyk* (alb), is often made of line, with embroidered from hem and sleeves. The design on the *pidryznyk* lies between two chains *(kosychky)* which are stitches in. The flower and leaf filling is done with a continuous stitch, in such a way as to give a velvet effect. The *ryza* (chasuble) is adorned in the same pattern with lace, silk and embroidery in various pale colours.

As with other things, customs and needs of people bring about change in their way of life and the way in which they decorate their homes or clothing. One has only look around and see how

the "peasant look" has become high fashion. The women materials as well as knits show a distinct flavour of the patterns used in fold embroideries. Embroidery is used to decorate shirts, blouses, jackets, dresses and gown. These can use traditional designs with the colours adapted to fit the style, colour of dress, and the type of item of clothing.

The modern homemakers of Ukrainian background use the *rushynk* to cover various items of furniture - coffee tables, end tables, and pianos. Many use embroidery to enhance tablecloths which are so intricately done that they become family heirlooms.

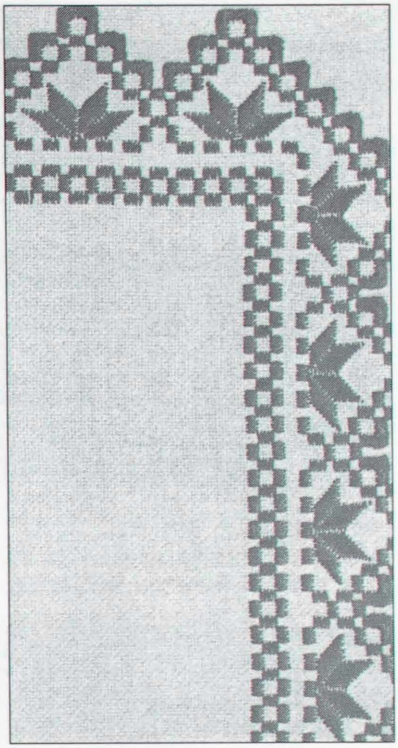
The most beautifully decorated piece of embroidery of the present homemaker is her paska cloth, used to cover the Easter basket of food taken to church Easter morning to be blessed. It is embroidered with the stitch she does best, be it cross-stitch, nyzynka, nabyruvania or zavolikania, or a combination of stitches. The pattern need not be heavy or large, and is done mainly in one colour, with no black, as black is considered a colour of mourning and Easter is the day when all mourning is overcome. Present-day homemakers show with pride a paska cloth which took many hours to complete and much thought and planning before it was begun. The paska cloth is indeed worthy of being passed on from mother to daughter.

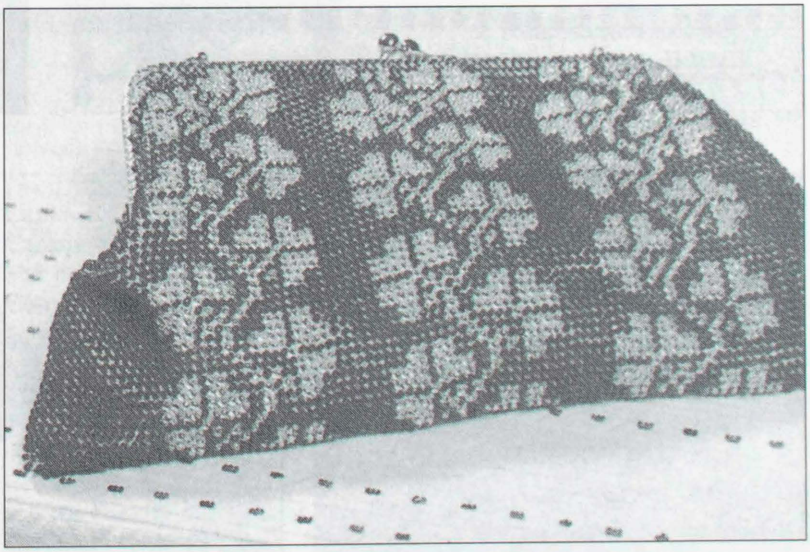
A needlecraft form which is being revived is beading. One has only to visit a museum to see how beads were used to decorate household linen - in rushnyky they seemed actually woven into the design - and blouses and velvet jackets decorated with coloured beads in designs of flowers and animals. The beaded blouse is, of course, very heavy, and is now most often worn in the evening with a long skirt.

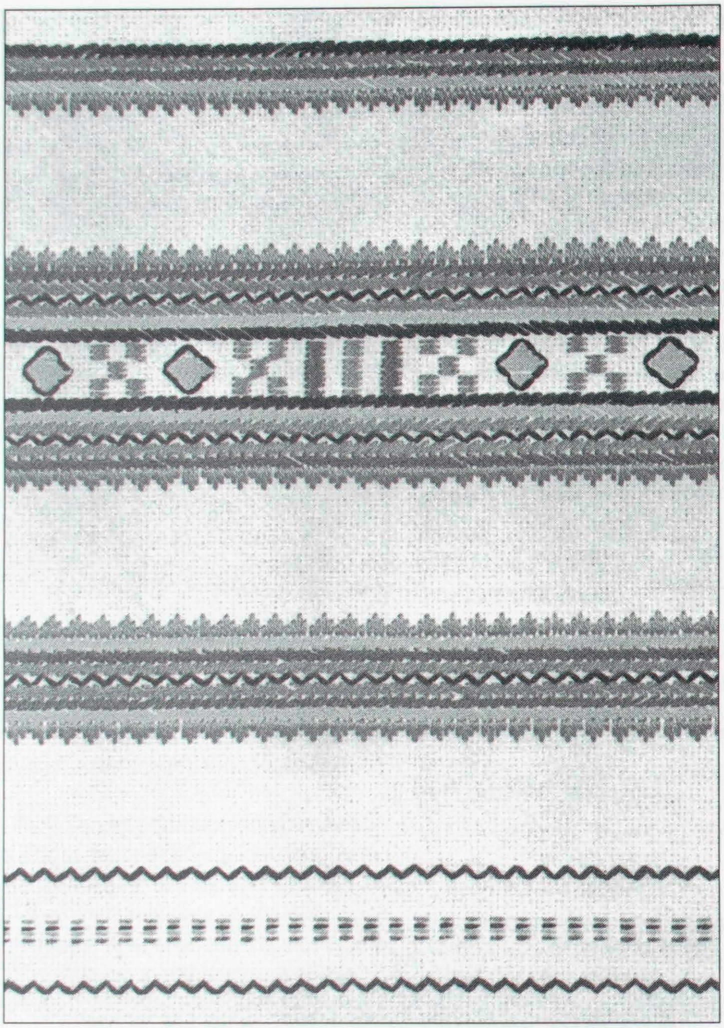
Evening bags are being embroidered with multi-coloured beads (sometimes as many as 10,000) using typical Ukrainian cross-stitch patterns. Beaded necklaces and bracelets, once used only to decorate costumes, are now worn more frequently. The used to which beading can be put are limited only by the artistry of the homemaker proficient in this art.

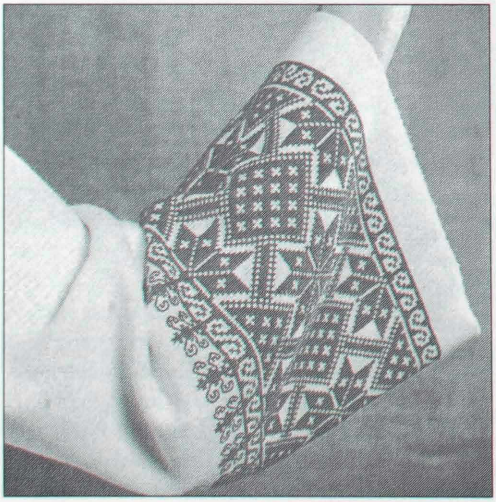
The art of embroidery has not been lost. In fact, quite the contrary, for with the coming of more leisure time, we find that women and even men are once more showing a marked interest in the handicrafts of their forefathers. Much is being done in the continuation of the art of embroidery to ensure its preservation.

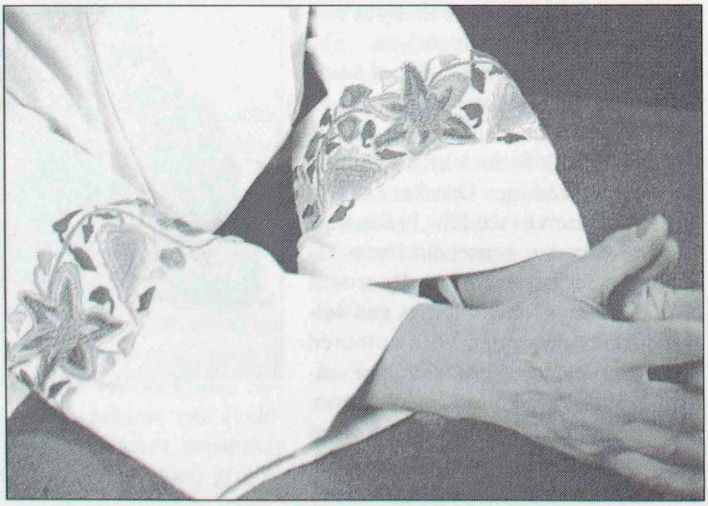
Source:
Ukrainian Canadiana
Published by
Ukrainian Women's Association of Canada
Edmonton, Alberta, 1976











The Faculty of Music at McGill University announces the establishment of

THE LUBKA KOLESSA PIANO SCHOLARSHIP FUND

Lubka Kolessa (1902 - 1997)

One of Europe's most celebrated prewar pianists, Lubka Kolessa, who was born in Ukraine, studied at the Vienna Academy of Music and Fine Arts with Louis Thern and the Liszt pupil, Emil von Sauer. On her graduation in 1918 she was awarded the coveted Bosendorfer Prize - a concert grand piano. In 1920, she received the Master Class Diploma and the State Prize, then the highest award in Austria. She continued her studies with Eugene d'Albert and Wilhelm Furtwangler, who took a keen interest in her caree.

Starting at the age of 15, her concert tours took her to most musical centres in Europe and in South America. Her last prewar concert season consisted of 178 engagements. She frequently appeared with major orchestras and conductors such as Bohm, Furtwangler, Kleiber, Mengelberg, von Karajan and Walter. Kolessa was recognized by the international music world as a front-rank concert pianist. After arriving in Canada in 1940, she became a frequent recitalist and soloist with orchestras, including the Toronto Symphony Orchestra and the New York Philharmonic. She performed regularly on the CBC, presenting several series of recitals for the network, including a Bach, a Mozart, a Beethoven, a Schubert, and a Chopin series.

Bruno Walter considered her "certainly one of the most superb pianists of our time." Reviews of her performances were unanimous in their praise: "A star of the first order . . ." (Berlin), "Wonderful phrasing, poetic detail, elastic rhythm . . ." (Vienna), "A decidedly outstanding talent. (London), "Kolessa's playing is brilliant . . . with true insight into the muscial contents" (New York), "Her magnificent interpretation...offered rare hours of spiritual happiness." (Rio de Janeiro). "A rival of the most famous virtuosos of our era." (Madrid).

Lubka Kolessa is remembered in Canada also as a brilliant teacher. She began teaching at the Toronto Conservatory of Music, now the Royal Conservatory of Music, in 1942, and headed the Senior School there from 1946 until 1949. In Montreal she taught at the Conservatoire de Musique du Quebec (1951-1973), Ecole Vincent d'Indy (1955-1966) and the Faculty of Music at McGill University (1960-1971).

As a student of two Liszt pupils, Lubka Kolessa handed down this famous tradition to her many Canadian students. These include conductor Mario Bernardi, composers Clermont Pepin and John Hawkins, and pianists Andre Asselin, Paul Baillargeon, Howard Brown, Patricia Grant Lewis, Richard Gresko, Millicent Kavanaugh, Paul Helmer, Gordon Kushner, John McKay, Louis-Phillipe Pelletier, Eugene Plawutsky, Karen Quinton, Pierrette Froment Savoie, Luba Zuk, Ireneus Zuk, and many others.

The Lubka Kolessa Scholarship will be awarded annually to an outstanding piano student in the Faculty of Music at McGill University.

Donations may be sent to:
Development Office
McGill University Faculty of Music
The Lubka Kolessa Piano Scholarship Fund
555 Sherbrooke Street West
Montreal, Quebec H3A 1E3

A tax receipt will be issued for all donations.

Наша дума, наша пісня
Не вмре, не загине.
Он де наша слава,
Слава України!

Тарас Шевченко

Campaign 45/2005
Кампанія 45/2005

Журнал Промінь є офіційним органом нашої організації і нашою гордістю. Новий приваблений формат і високоякісний зміст апелоє читачам.

З нагоди 45-ліття видання журналу, що припадає в 2005-му році проголошуємо КАМПАНІЮ 45/2005. Провінційна екзекутива, яка здобуде найбільше нових передплатників і цiло річні оголошення до 31-го липня, 2005 року буде відзначена і одержить нагороду.

Участь в кампанії дасть Вам нагоду виробити нові і цікаві способи, щоб апелювати до надійних передплатників. Щоб допомогти Вам у цьому пропонуємо слідуюче:

- ❖ Ознайомте всіх членок з тим що Промінь є орган Союзу Українок Канади і є звязковим між централею і членством по цілій Канаді.
- ❖ В Промені знаходяться різні цікаві дво-мовні статті
- ❖ Заохочуйте кожну членку передплачувати журнал
- ❖ Пригадайте, що Промінь є цікави для цілої родини
- ❖ Передплачуйте журнал для льокальних резеденцій сеньорів, лікарнів, бібліотек і.т.п.
- ❖ Передплачуйте журнал для родини або знайомих в Україні
- ❖ Передплачуйте для свого відділу
- ❖ Дайте передплату на журнал як дарунок з нагоди уродин, ювілею і.т.п.
- ❖ При кожній нагоді виставляйте інформації і зразкові числа журналу
- ❖ Здобувайте оголошення від льокальних профедіоналістів і підприємців.

* * *

The Journal PROMIN is our pride as well as the chonicler of ur history. The Promin format, cover and graphics are most appealing, and its contents maintain a high standaard of journalism.

To celebrate the 45th anniversary of PROMIN in the year 2005 we are launching CAMPAIGN 45/2005. The provincial executive that acquires the greatest number of new subscribers and one year advertisements by July31, 2005 will be rewarded with special recognition and a prize (to be announced).

The campaign gives you an opportunity to be creative in recruiting new subscribers. We offer the following suggestions to assist in your efforts.

All UWAC members should be informed that Promin is the voice of our organization and provides a link to the national UWAC office, branches and members across Canada. Promin publishes a variety of bi-lingual information and articles.

- ❖ Encourage every member to become a subscriber
- ❖ Promote Promin as a family magazine
- ❖ Subscribe for senior residences, hospitals, libraries, etc. in your area
- ❖ Subscribe for family or friends in Ukraine
- ❖ Subscribe for your own UWAC branch
- ❖ A subscription to Promin makes an excellent gift for many occasions, such as birthday, anniversaries, Christmas
- ❖ Display promotional material with sample PROMIN journals at all functions
- ❖ Solicit advertising from the business and professional community.

45th ANNIVERSARY / 2005
PROMIN COVER CONTEST

The Editorial Board is inviting submissions of Promin cover designs to commemorate our journal's 45th anniversary in the year 2005. The winning entry will appear on Promin's front cover for the entire year. Please forward submissions to Promin no later than November 30th, to the address on the inside front cover.

45-ЛІТТЯ ПРОМЕНЯ В 2005-МУ РОЦІ
ХУДОЖНИЙ КОНКУРС

Редакційна Колегія сердечно запрошує Ваш вклад в цей знамений ювілей. О тож проголошуємо Художний Конкурс на оформлення обкладинки журналу продовж 2005-го рокує Просимо прислати Ваш проєкт на адресу Променя не пізніше як 30-го листопада, 2004 р.

INTERNMENT COMMEMMORATION

Saturday, 30 October 2004 - 10:45 a.m.
Niagara Falls, Ontario

A trilingual historical plaque is being unveiled at the Niagara Falls Armoury recalling the many Ukrainians and other Europeans unjustly imprisoned there as "enemy aliens" during Canada's first national internment operations of 1914-1920. The Niagara Falls Armoury was a "receiving station" in which detainees were held before being funnelled off to other Canadian concentration camps.

This event is being organized by the Ukrainian Canadian Civil Liberties Association with the assistance of the Ukrainian Canadian Foundation of Taras Shevchenko and the Ukrainian Canadian community of southern Ontario.

THE PUBLIC IS WELCOME

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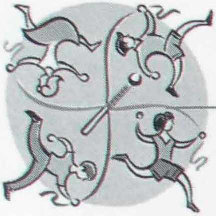


For Our Children
Нашим Дітям

Дитині

Ти питаєшся, дитино,
Що треба любити -
Полюби ту міць, що каже
Сонечку світити.

А відтак вітця і неньку
Любити потреба -
Бо вони тобі опіка,
Придана із Неба.

Полюби людину бідну,
Наче свого брата -
Най будуть тобі ще милі
Край рідний і хата.

Полюби в природі квіти,
Всю красу, всі дива -
Серцем обійми вселенну,
І будеш щаслива.

Уляна Кравченко

Маленька Українка

Знаю, бо казала
Мені моя ненька,
Що я українка,
Правдива, маленька.
Знаю, Україна
Серцю мому мила,
Я по-українськи
Молитися вчила.

А моя опора -
То Божая Мати,
Мати Україна,
Повна благодати.
Ось мою молитву
Прийми, Отче Божий,
Нехай Україні
Вона допоможе.

Олена Пчілка

Дідусь

Оцей дідусь колись весною
Маленькі яблуньки садив . . .
Розрісся сад, умивсь росою,
З плодами віти опустив.

Тепер дідусь погожим літом
У гості внука вигляда,
І яблуневим білим цвітом
Його сміється борода.

Петро Засенко

Young Artist from Winnipeg, Anastasia (Stasi) Burtnick

В четвер, 2-го вересня, Союзу Українок Канди, Відділ ім. Лесі Українки відбув свої місячні збори. Підчас зборів 12-літня голова Молодшого Відділу СУМК ім. Івана Данильчука, Анастазія (Стася) Буртник повідомила присутніх про намічену цікаву працю на цей сезон. Закінчивши свій звіт, Анастазія пильно слухала інші звіти та дискусію. Рівночасно вона почала рисувати цікаві речі. Будучи на тих зборах я зауважила її працю і попросила дозволу в неї, щоб помістити її рисунки в журналі. Отож вітаємо Анастазію із її проводом Молодшого СУМКу і рівночасно із її талантом рисування таких детальних українських тем, які Ви бачите на цій сторінці. О.С.

The UWAC Lesia Ukrainka Branch in Winnipeg held its monthly meeting on Thursday, September 2nd, 2004. Anastasia (Stasi) Burtnick, 12 year old president of Junior CYMK, Ivan Danylchuk Branch provided those present with information regarding the interesting projects planned for the upcoming season. After her presentation, Stasi began sketching, while diligently listening to the proceedings of the remainder of the meeting. I noticed her detailed work and asked permission to include her drawings in Promin. Stasi kindly gave me permission to do so. Note the details captured in her drawing on this page. We wish Stasi great success in her leadership role in Junior CYMK and all her future endeavours. O.S.

СОЮЗ УКРАЇНОК КАНАДИ

Ukrainian Women's Association of Canada

Zenovia Sakowsky
National UWAC President

Як скоро пройшло літо і перед нами час повернення до громадських обов'язків, а дітям до науки.

Не забуваймо вписувати наших дітей до різних культурних програм, де вони будуть мати чудову нагоду набути знання про їх багату українську спадщину.

Також не забуваймо про наші провінційні з'їзди СУС. Посилайте делегатів, щоб Ви були поінформовані про справи які будуть дискутовані. Честь і слава всім членкам, які беруть активну участь у нарадах.

The summer vacations are over, and September brings reflections of fun events of the past but also eager enthusiasm for programs and activities for the coming year. Take the opportunity to assist your Christian educators in the Sunday School programs by helping them morally and financially in teaching the children. "The Ten Commandments" is a new publication that could serve as an important component in teaching Orthodox Christian children. This publication can be purchased from National UWAC at $15 plus GST. Use the purchase order forms from previous Promin editions if you wish. Our gratitude goes out to the members of our Association who willingly volunteer to commit their time, their talents, and their resources generously to teach programs in our Parishes.

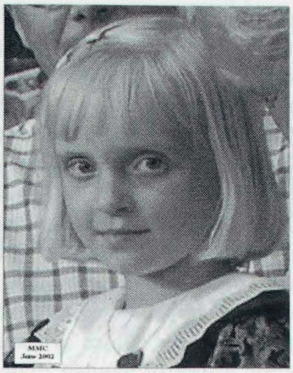
National UWAC has received donations to CYC affiliated organizations. We wish to thank the Branches who have donated monies to these organizations. These contributions received to our yearend of May 31, 2004 were redirected in the amounts received. Any contributions received after this date will be forthcoming, as 17 branches have not yet filed their anketa. We would appreciate your completion of anketa so we can close the contributions at the end of October, 2004. Please note that several branches have indicated their commitment on their anketa but have only paid for the membership fees. The five Provincial Presidents have received the fees from the anketa dated to the end of July, 2004.

A sincere thank you goes to the many Branches who donated to our journal Promin through press fund donations, "in memoriams", and the anketa. Please check your subscription duedate and renew subscriptions. We extend our gratitude to the Promin convenors who work diligently to promote our journal.

This fall every Provincial jurisdiction is planning for the Provincial Conventions and the agenda are interesting. Encourage as many delegates as possible to attend these conventions and to contribute to decisions and present ideas for the betterment of our Association. Please have your fall Convention deliberations, photos, and resolutions submitted to Promin.

September is a special month as we celebrate three important Holy Days of our Church calendar. We commemorate the martylogical death of John the Baptist on September 11th, the Nativity of the Virgin Mary on September 21st, and the discovery of Christ's virtuous and life-giving Cross and its elevation on September 27th.

Zenovia Sakowsky
National President UWAC



MEDICAL MERCY
CANADA
Registered Charity
BN 86989 0541 RR0001

Ukrainian Girl Back for More Heart Surgery

Two years ago, 8-year old Oksana Oliynyk touched the hearts of many when she came to Alberta for life-saving heart surgery. In June 2002, she returned home with a new lease on life, a happy, healthy and vibrant little girl.

Unfortunately, Medical Mercy Canada had to bring her back to Canada this June, after only two short years. She had previously been doing very well, but she has suffered severe complications following routine dental work in Ukraine. Oksana's mother Natalia had asked for antibiotics at the time the dental work was done, but the dentist told her they were not necessary. No one anticipated that Oksana would be refused antibiotics, since this simple precaution is routine in Canada for anyone with heart problems. This inadequate care and inattention by the dentist has resulted in an infection that caused severe damage to her heart valves.

When Medical Mercy Canada became aware of this situation, Oksana was brought to Canada by Dr. Semkuley and his team because her health was so very poor. Dr. Giuffre has treated the 10 year old who is now resting and gaining strength to face life-saving surgery later this summer in Edmonton by Dr. Rebeyka.

At this time, Medical Mercy Canada is asking for your support of Oksana. The doctors and health professionals are donating their services but funds are needed for hospital care, operating room charges and medications. Oksana is expected to make a full recovery, and when she returns to her homeland, Medical Mercy Canada will have plans in place to prevent complications in the future.

For more information, please contact one of the following:

Dr. Myron Semkuley (403) 251-1300 Livia Jackson (403) 239-8737
Kathy Shuttleworth (403) 226-0056
Or our website: www.medicalmercycanada.org, (click on the "OKSANA" page)

Please send your donation, payable to "Oksana Fund/Medical Mercy Canada" to:
Oksana Fund
Medical Mercy Canada Society
Banker's Hall P.O. Box 22151
Calgary, AB T2P 4J5

Or make your donation through our website: www.medicalmercycanada.org and click on the "Canada Helps" button

Income tax receipts will be issued for all donations made through Canada Helps or for donations of $10 or more if made by cheque.

Громадська Хроніка

Community Events

Regina Branch helps Ukrainian children Afflicted with Cancer

The Daughters of Ukraine, Regina Branch, donate financial aid annually to a chosen charity in Ukraine. Over the years, orphanages and medical clinics for children have benefited.

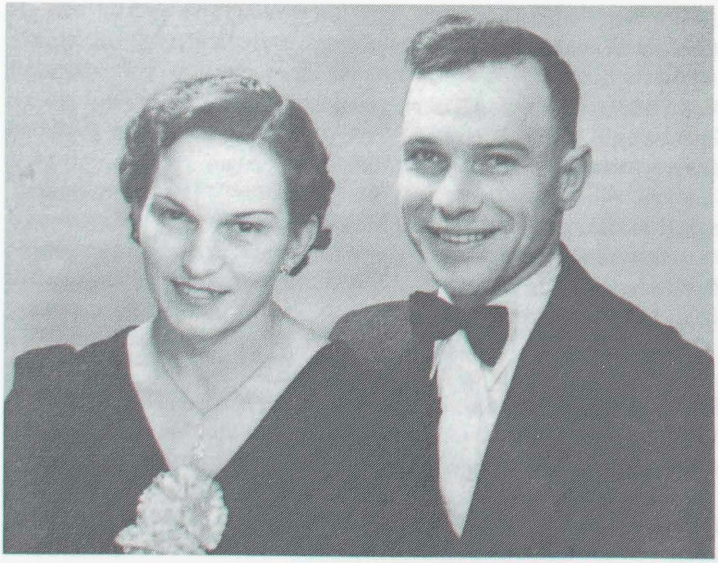
This past year, the decision was made to aid a small Ukrainian charity organization, Sunny Wave. It grew out of a 'Big Brother, Big Sister' project started by Svetlana Tsybizova in 1998 while working for the Centre for Leadership Development (CLD) in Kyiv. The foundation was registered in Kyiv in April of 2003, and in Saskatchewan later that same year.

Sunny Wave carries out projects at the Father's House and the "Berezka" Infants Orphanage, as well as the Cancer Centre. A rehabilitation art program has been developed for terminally ill children and their families, which uses art, games and activities as therapy for the children getting their treatment at the Cancer Centre. The program is designed to help both children and their parents to solve spiritual, emotional and psychological problems and most of all, to provide hope and an enriched life experience for man whose number of days are few.

Sunny Wave is also committed to helping supply the Cancer Centre with badly needed medication and basic equipment and is hoping to establish a link with cancer clinics in Canada to provide urgently needed diagnostic training for oncologists in Ukraine. The long term goal is to establish an exchange program which would see personnel from both countries share experiences and techniques, along with technology in the field of oncology.

The members of the Daughters of Ukraine, Regina, believe that personal and financial involvement can help save the lives of many children in Ukraine and improve the quality of life of many others. If anyone is interested in helping Sunny Wave, you may contact Svetlana by e-mail at: svetl_contr@yahoo.com°

Natalie Ostryzniuk



Ярослав і Анастазія Микитюк

1932 - 2004

З нагди ювілею, 66 років подружнього життя мого брата і братової, Ярослава і Анастазії Микитюк, з Вернон, Б.К. складаю пожертву на журнал Промінь в сумі $100.00.

Молимо Всевишнього, щоб дав їм доброго здоров'я, багато радости і ще довгі роки приємного життя.

На многії літа!

Ярослава Карпяк
Вінніпеґ, Манітоба

Ukrainian Canadian Congress Briefing Note: September 9th 2004

STRENGTHENING CANADA-UKRAINE RELATIONS

1. THE UKRAINIAN CANADIAN COMMUNITY

Over the last century, Ukrainian Canadians have made a significant contribution to Canadian society and the enrichment of its socio-cultural fabric. The Ukrainian Canadian community has also maintained close ties with Ukrainians in Ukraine during their difficult fight for independence throughout the 20th century and, since 1991, their struggle to secure an independent and democratic state and a free market-driven economy. Currently, there are over one million Canadians of Ukrainian descent.

2. REPORT OF THE STANDING SENATE COMMITTEE ON FOREIGN AFFAIRS ON EMERGING POLITICAL, SOCIAL, ECONOMIC AND SECURITY DEVELOPMENTS IN UKRAINE

In June 2002, the Standing Senate Committee on Foreign Affairs submitted its Report on emerging political, social, economic and security developments in Ukraine. In this report, the Committee stated that:

"In 1991, as Canada celebrated the 100th anniversary of the settlements of Ukrainians in Canada, the Government of Canada became the first western nation to formally recognize Ukraine as an independent country. Since that time, Canadian policy has been to encourage and support the reformist attitudes towards a new and democratic state as indicated by Mr. Eugene Czolij, President of the Ukrainian Canadian Congress, in a joint declaration on continuing development of the special partnership between Canada and Ukraine signed 5 December 2001.

The declaration states: "that the secure existence and territorial integrity of an independent, prosperous and sovereign Ukraine is in the fundamental interest of Canada and the entire international community".

Mr. Czolij went on to declare that a reiteration of support for this principal by the Senate of "such a statement would not be simply a complacent affirmation but would shed further light on the benefits all Canadians derive from Canada's international involvement. Indeed, this Committee has the opportunity to explain to Canadians that Canada's assistance to Ukraine should not be perceived as a mere handout but rather as a strategic investment in its own future".

The Committee is in agreement that this strategic approach in assisting Ukraine is of fundamental interest to Canada, as a secure and stable Ukraine would not only contribute to peace and stability but would also create a positive environment for trade and investment. This approach is in accordance with Canada's generally stated foreign policy priorities. Therefore, the Committee recommends:

Recommendation 12: That Canada continue to support efforts to realise a sovereign, prosperous, democratic, and reform driven Ukraine through Canada's involvement in multilateral institutions and in its bilateral relationship with Ukraine."

Despite this recommendation, Canada has generally maintained a "wait-and-see" attitude with Ukraine, particularly at high government levels.

3. PRESIDENTIAL ELECTION IN UKRAINE

The October 2004 presidential election in Ukraine is pivotal to the flourishing of democracy in Ukraine, as well as to safeguarding peace and stability in that region. This election will also serve as a solid indicator of Ukraine's further commitment to integration with the European Union, the North Atlantic Treaty Organization, the World Trade Organization and Western democracies generally.

If Ukraine's presidential electoral process is not fair, transparent and democratic, it will inhibit Ukraine's ability to interact freely and openly with the Western world. A recent poll on the election in Ukraine by the Democratic Initiatives Foundation indicated that 25% of respondents expected that there would be occasional violations; 35% said the results would be distorted; and 25% believed the election would be totally rigged.

Only 4.4% of Ukrainians thought that the election would be free and fair. This contrasts sharply with the public confidence that Ukraine needs.

Ukraine's current president has indicated that he would welcome international observers to monitor the upcoming presidential election. Canada will undoubtedly send a minimal number of observers and coordinate them with those from other countries.

The Ukrainian Canadian Congress is coordinating a project for community members to serve as election observers in order to increase the number of individuals monitoring the electoral process in Ukraine. The volunteers, numbering over seventy, are assuming their own travel and lodging costs of participating in this project.

There are also many Ukrainian citizens who will be residing in various Canadian cities during the presidential election. They will only be able to vote by traveling at their cost to polling stations in Ukraine's diplomatic missions. In order to encourage voting participation, the Ukrainian Canadian community could make available its halls in areas of higher concentration of Ukrainian citizens. The Central Election Commission of Ukraine is willing to form additional polling stations in Canada conditionally upon acceptance of same by the Government of Canada.

4. CANADIAN UKRAINIAN ADVISORY COUNCIL ("CUAC")

CUAC was established in 1996 by Canada's then Minister of Foreign Affairs, the Honourable Lloyd Axworthy, to ensure the exchange of information and intelligence pertaining to the development and enhancement of Canada-Ukraine relations, recognizing the special partnership between Canada and Ukraine.

On March 22, 2001, the Minister of Foreign Affairs, the Honourable John Manley, wrote that:

"The Ukrainian Canadian Congress and the Canada-Ukraine Advisory Council have been instrumental in developing Canada's Special Partnership with Ukraine.
[...]
As Ukraine prepares to meet the challenges it will face over the next ten years of independence, your engagement will be invaluable to all of us. I hope we can count on your continued advice and support on issues related to Ukraine and its future."

On July 8, 2002, the Minister of Foreign Affairs, the Honourable William Graham, approved an amendment to the Terms of Reference of CUAC that saw the creation of an Executive Committee to steer and coordinate CUAC's work. CUAC's Executive Committee is composed of two representatives from the Department of Foreign Affairs and International Trade and two representatives from the Ukrainian Canadian Congress.

CUAC has proved to be beneficial for maintaining communications between the Government of Canada and the Ukrainian Canadian community concerning Canada-Ukraine relations. It has increased awareness on both sides and contributed to a mutual understanding of relevant issues and approaches to dealing with them.

5. CIVIL SOCIETY PROJECTS IN UKRAINE

The Ukrainian Canadian Congress, its member organizations, and the Ukrainian Canadian community have been actively involved over the years in numerous valuable projects in Ukraine to assist in the development of civil society.
The Canadian International Development Agency ("CIDA") is also actively involved in important projects in Ukraine. Unfortunately, there is insufficient coordination between CIDA and the Ukrainian Canadian community, which is not the optimal way for Canada to assist Ukraine during this crucial time.

6. RADIO CANADA INTERNATIONAL

Radio Canada International (RCI) has been reviewing its Ukrainian language broadcast service in Ukraine. This broadcast, which over the last few years has suffered varying degrees of cuts, may be reduced even further in terms of staff and hours of service to Ukraine. Such reductions would put the very existence of RCI Ukrainian language broadcasts to Ukraine in jeopardy. At this critical time for its emerging democracy, Ukraine needs to hear the voice of Canadian values and objective information about world affairs and events in Ukraine.

7. RECOMMENDATIONS OF THE UKRAINIAN CANADIAN CONGRESS

(a) The Government of Canada should implement the June 2002 report of the Standing Senate Committee on Foreign Affairs on emerging political, social, economic and security developments in Ukraine, thereby strengthening its current involvement and support for democratic and economic reforms in Ukraine.
(b) The Government of Canada should work more closely with the Ukrainian Canadian community, particularly the Ukrainian Canadian Congress and its member organizations, to optimize its assistance to Ukraine in enhancing democratic reforms and building a strong civil society.
(c) The Government of Canada should deliver a clear and unequivocal message, at the highest government level, about the importance to Ukraine of ensuring a fair, democratic and trans-

parent presidential electoral process in 2004.

(d) The Government of Canada should commission a large contingent of election observers from Canada during the 2004 presidential election in Ukraine. In addition, the Federal Government should financially support the election project of the Ukrainian Canadian Congress by providing the necessary funds to train observers and cover logistical costs.

(e) The Government of Canada should allow the Central Election Commission of Ukraine to form additional polling stations in Ukrainian Canadian community halls in Montreal, Toronto, Winnipeg, Saskatoon, Edmonton and Vancouver.

(f) The Canadian Ukrainian Advisory Council should continue its work with the new Federal Government.

(g) A policy framework should be developed in the Partnership Branch of the Canadian International Development Agency (CIDA) that would provide more coordinated and efficient assistance to Ukraine by the Canadian Government and NGOs during Ukraine's current transitional period.

(h) The Minister of Foreign Affairs should ensure that there be no cuts to Ukrainian language programs on Radio Canada International.

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❖ Kyiv Chamber Choir coming to Canada ❖

Platinum concerts international (pci) proudly announces the first-ever Canadian concert tour of one of the world's best choirs - the Kyiv Chamber Choir - that always attracts sold-out audiences to its concerts in Britain and Europe.

This tour includes concerts in 14 cities in 5 provinces across Canada from November 3 to 28, 2004. Concerts will take place in Toronto, Ottawa, Montreal, Winnipeg, Edmonton, Calgary Regina, Saskatoon, Yorkton, Thunder Bay, Sudbury, Windsor London and Hamilton.

Tour sponsors are the Ukrainian Canadian Foundation of Taras Shevchenko and the Buduchnist Credit Union. These concerts are also supported by provincial choral music federations and local Ukrainian community organizations.

Individual concert tickets will go on sale in mid-september and will be available through ticketmaster, in buduchnist credit union branches and at each concert venue. More details about this compelling concert tour will be provided in the next few weeks.

Kyiv Chamber Choir performances will take place in concert halls, churchesand cathedrals that feature outstanding acoustics, where quality choral musicians perform when they are in these communities. Concert venues have been selected in cooperation with Choral Music Federations in Ontario, Quebec, Manitoba, Saskatchewan and Alberta.

Platinum Concerts International (PCI) is proud to present the first-ever tour of Canada by the internationally-renowned Kyiv Chamber Choir.

Concerts in Toronto, Montreal, Edmonton, Calgary, Winnipeg and nine other cities are being staged in November, 2004. The Weston Recital Hall in Toronto's Centre for the Arts and the Notre Dame Basilica in Montreal are examples of the high quality venues, with great acoustics that attract music audiences, that are reserved for this concert tour.

These PCI concerts will feature the best Ukrainian music composed over the past 1,000 years - arranged and presented with the unique style and outstanding presentation skills of this award-winning Choir that regularly attracts sold-out audiences to its concerts in Great Britain and across Europe. Because our Toronto and Ottawa concerts also include Canada's Elmer Iseler Singers, this inaugural PCI concert tour features two of the best chamber choirs in the world.

The choral art form always needs new works of quality - but Ukrainian repertoire has remained a largely unknown treasure that these PCI concerts will showcase across Canada. PCI will also organize workshops with high quality local choirs and provide their conductors with a most essential element - scores of Ukrainian choral works - in a program that will benefit both countries and cultures in this meaningful way.

The Kyiv Chamber Choir concert series was carefully developed by PCI's principals - Andrew Witer, Executive Producer and Ernie McCullough, Executive Director. They are ably assisted by an Advisory Board

experienced in media relations; tour planning and management; concert production; and cultural & community relations - Joe Lewis, Wayne Asquith, Robert Cooper and Mary Szkambara. PCI is also working with five provincial Choral Federations. Our tour sponsors are the Buduchnist Credit Union and the Ukrainian Canadian Foundation of Taras Shevchenko.

Promotions for the Kyiv Chamber Choir concert tour are being designed to reach fansof choral music, as well as people of Ukrainian heritage across Canada. This target audience numbers over 4,000,000 people. Ticket sales are being promoted through local media, business & cultural associations and through other community organizations in concert cities.

The quality and appeal of the music, the impact of the live performances, widespread initial interest in these concerts, and the ability to deliver a high quality tour on a cost-effective basis have been combined in our plans. PCI looks forward to presenting a compelling and memorable series of choral concerts across Canada.

Further information :
Ernie McCullough (416) 292-3407
Andrew Witer (416) 292-3407
Platinum Concerts International inc.
3044 bloor street west, # 115,
Toronto, Ontario M8X 2Y8
phone (416) 292-3407
fax (416) 292-0206

Kyiv Chamber Choir Canadian Concert Tour - 2004

Wednesday Nov. 3	Ottawa Christ Church Cathedral
Thursday Nov. 4	Montreal Notre Dame Basilica
Friday Nov. 5	Toronto Weston Recital Hall
Saturday Nov. 6	Sudbury Church of Christ the King
Thursday Nov. 11	Winnipeg Knox United Church
Saturday Nov. 13	Edmonton Robertson Wesley United Church
Sunday Nov. 14	Calgary Knox United Church
Wednesday Nov. 17	Regina Knox-Metro United Church
Thursday Nov. 18	Saskatoon Knox United Church
Friday Nov. 19	Yorkton St. Mary's Ukrainian Catholic Church
Saturday Nov. 20	Winnipeg Knox United Church
Thursday Nov. 25	Windsor TBA
Friday Nov. 26	London St. Paul's Cathedral
Saturday Nov. 27	Hamilton Melrose United Church
Sunday Nov. 28	Toronto Timothy Eaton Memorial Church

* *Performing with Canada's Elmer Iseler Singers*

CIDA FUNDED YOUTH INTERNSHIPS IN UKRAINE

Visit the web site http://www.acdi-cida.gc.ca/internships/youth or http://www.cbie.ca/ to view a list of CIDA funded youth internships in Ukraine. The internships are managed by Canadian Bureau for International Education. Internships are available in Kyiv, Lviv and Ivano-Frankivsk.

Please encourage qualified youth to participate in these very important projects and to take advantage of the opportunity for professional development as well as contributing the Ukraine's positive development.

Ostap Skrypnyk, Executive Director
Ukrainian Canadian Congress
tel 204 942 4627 ostap.skrypnyk@ucc.ca

СВІТОВИЙ КОНҐРЕС УКРАЇНЦІВ
CONGRÈS MONDIAL UKRAINIEN

UKRAINIAN WORLD CONGRESS
CONGRESO MUNDIAL UCRANIO

Світова Наукова Рада – World Scholarly Council

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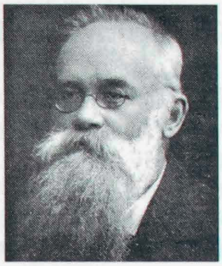

ЗВЕРНЕННЯ СВІТОВОЇ НАУКОВОЇ РАДИ СКУ У 70-ЛІТТЯ СМЕРТИ МИХАЙЛА ГРУШЕВСЬКОГО ,1866 –1934

У 2004 році відзначуємо 70-ліття смерти Михайла Грушевського, найвидатнішого українського історика, провідного будівничого української національної культури, голови Української Центральної Ради, головного будівничого Української Народної Республіки в 1918 році й одного з найвидатніших діячів українського національного відродження XX століття.

Світова Наукова Рада при Світовому Конгресі Українців закликає усі українські наукові й громадські установи в діяспорі та в Україні гідно відзначити пам'ять Великого Сина України. Світова Наукова Рада піддержує науково-видавничі проєкти, присвячені Михайлові Грушевському і його добі. Це – багатотомне видання серії Українського Історичного Товариства "Епістолярні джерела грушевськознавства" (Київ – Нью Йорк, 1997), в якій друкується епістолярна спадщина Михайла Грушевського, і недавно започатковане Інститутом української археографії та джерелознавства ім. М.С. Грушевського НАН України повне видання творчости М. Грушевського п.н. "Твори у 50-ти томах" (Львів, 2002). Одночасно висловлюємо підтримку та признання Канадському Інституту Українських Студій Альбертського університету за видання англомовного перекладу багатотомної монументальної "Історії України-Руси" Михайла Грушевського – *History of Ukraine-Rus'* (Едмонтон – Торонто, 1997). Ці та інші видання грушевськознавства є тривалим вкладом в українську і світову науку.

Світова Наукова Рада у співпраці з українськими науковими установами й університетами плянує відбути наукові конференції, присвячені 70-літтю смерти Михайла Грушевського (+ 24.XI.1934) в Америці, Канаді, Україні й інших країнах.

Спільними силами тривало відзначимо пам'ять Великого Українця!

За Президію Світової Наукової Ради

Проф. д-р габ. Любомир Винар (США), голова СН Ради, *проф. д-р Ася Гумецька* (США), заступник голови, *проф. д-р габ. Аркадій Жуковський* (Франція), заступник голови, *проф. д-р габ. Стефан Козак* (Польща), заступник голови, *о. проф. д-р Олег Кравченко* (Канада) заступник голови), *проф. д-р. Осип Мартинюк* (США), секретар СНР.

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Statement on Slave Trafficking

The Ukrainian World Congress (UWC), established in 1967, is a global organization representing Ukrainian communities outside Ukraine with affiliates in some thirty countries, including Argentina, Armenia, Australia, Belgium, Brazil, Canada, Czech Republic, Estonia, France, Georgia, Germany, Greece, Hungary, Kazakhstan, Lithuania, Latvia, Moldova, Poland, Romania, Russian Federation, Serbia and Montenegro, Switzerland, United Kingdom, United States, Uzbekistan as well as associates in Austria, Bosnia and Herzegovina, Bulgaria, Croatia, Italy, Portugal, Slovakia, Spain, Portugal. In 2003 the UWC was registered as a NGO in consultative status with ECOSOC. Over the course of recent months the UWC has followed closely the activities of relevant United Nations bodies, regional and global governmental institutions and non-governmental organizations on issues of concern.

In this regard, the international slave trade is among the most acute global issues confronting Ukrainians. The profound impact of the slave trade on Ukrainians is confirmed by Oleksandr Dolzhenkov, Deputy Rector for Scholarly Research at the Institute of Law of the Odessa University, who recently reported that "more than 400,000 Ukrainian women are currently being held abroad in sex slavery". On its part, the International Organization for Migration (IOM) put the figure at 500,000 Ukrainian women being trafficked to the West. Other researchers have confirmed that the number of Ukrainian women and girls who are victims of the slave trade is staggering. A report on "Trafficking in Women from Ukraine" prepared by Donna M. Hughes of the University of Rhode Island and Tatyana Denisova of Zaporizhia State University states: "From 1995 to 2000, approximately 400,000 women under the age of 30 left Ukraine. "Trafficking of women and children for sexual exploitation is a serious problem in Ukraine affecting 100,000's of victims and their families."

In his investigative study "The Natashas: The New Global Sex Trade", published by Viking Canada, Canadian journalist, Victor Malarek exposes the new international crime networks that run the slave trade industry in the countries of the former Soviet Union, selling and buying women and girls from Ukraine and other countries in the region. Malarek underscores the need for additional attention by the internat- ional community to their plight: "Over the past three decades the world has witnessed four distinct waves of trafficking for sexual exploitation. This latest traffic from Eastern and Central Europe has been dubbed "the Fourth Wave[1]," and the speed and proportion are truly staggering. Just a decade ago, these women didn[1]t even register on the radar screen. Today, they represent more than 25 percent of the (slave) trade."

According to these studies, Ukraine is one of the largest sources for slave traders:

- Ukrainian women are the largest group trafficked in Turkey;
- Ukrainian women are the second largest group outside U.S. military bases in Korea;
- Women from CIS countries comprise 70 per cent of trafficking in Israel;
- Ukrainian women constitute the largest foreign group trafficked in the Netherlands;
- 70 percent of Ukrainian women in Poland were trafficked;
- Women from Central, East Europe and CIS countries constitute 80 percent of trafficking in Germany.

Other large markets for the slave trade in Ukrainians include: Greece, Cyprus, Italy, Spain, Yugoslavia, Bosnia and Herzegovina, Hungary, Czech Republic, Croatia, United Arab Emirates, Syria, China, Canada and Japan.

This relatively new and huge dimension of the international slave trade should be accorded the requisite attention and resources by the international community. Clearly, existing relevant United Nations Conventions constitute formidable international instruments including, the 1949 United Nations Convention for the Suppression of the Traffic in Persons and the Exploitation of the Prostitution of Others and the United Nations Convention Against Transnational Organized Crime, including the Protocol to Prevent, Suppress, and Punish the Trafficking of Persons, Especially Women and Children. It is appropriate that the Protocol on Trafficking is within the context of the Convention Against Transnational Organized Crime as the international slave trade is a highly organized criminal industry, that generates over 20 billion dollars US and that recognizes neither national boundaries or norms. The UWC looks forward to and will work towards the early ratification of the Protocol on Trafficking by the governments that have as yet not done so. Equally important are international instruments on the protection of children including the prevention of trafficking in children promulgated by the ILO and UNICEF. Indeed, an alarming proportion of the slave trade in Ukrainians is of girls under the age of 18 with a significant number as young as 12 and 13 years old.

In this regard as well, the UWC welcomes the recent statement by the NATO ambassadors of the United States and Norway who pledged to promote a NATO-wide policy to coordinate the efforts of the 46 countries in the alliance's Euro-Atlantic Partnership Council to, inter alia, pursue evidence of trafficking in persons and help host countries to investigate human trafficking, to prohibit military personnel and civilian service contract employee participation in activities that support or promote human trafficking and impose penalties on contractors who fail to monitor their employees' conduct. Similarly, the European Union and other regional governmental entities have professed their determination to fight the crime of human trafficking. However, for all of the legislation and professions of indignation and solemn commitments to fight trafficking, they have not stemmed the growth in size and scope of the slave trade industry.

The UWC recently established a Taskforce on the trafficking of children, women and men. The Taskforce will coordinate the activities of member organizations of the UWC worldwide. In this, we look forward to close collaboration with relevant bodies of the United Nations and other international and regional organizations, NGOs and government agencies. The UWC shares the view of virtually all NGOs engaged in exposing and combating this scourge: trafficking is a modern-day form of slavery and a grave violation of human rights. We further agree that the international community must do more, much more meaningful, tangible work. To this end, we call on the United Nations system and governments to:

- Marshal the political will to combat trafficking;
- Undertake prevention and awareness campaigns;
- Encourage and support the activities of non-governmental organizations;
- Promulgate national legislation to punish traffickers and their facilitators;
- Prioritize law enforcement efforts to arrest and convict traffickers;
- Provide humanitarian services to victims and assist in their reintegration into society;
- Ratify and implement the UN Convention Against Transnational Organized Crime, including the Protocol to Prevent, Suppress, and Punish the Trafficking of Persons, Especially Women and Children;
- Develop international, regional and bilateral cooperation with countries of origin, transit and destination;
- Accord special focus on the new front for traffickers in Central and East Europe.

The Ukrainian World Congress stands ready to join in the struggle against trafficking, to defeat those who engage in the slave trade, and to rescue, save and rehabilitate the victims.

The above was submitted to the Forty-eighth session of the United Nations' Commission on the Status of Women, held at the UN Headquarters in New York City, March 1-12, 2004.

Ділюся сумною вісткою, що відійшла у вічність **бл. пам. Марія Кошман**, членка жіночого товариства при парафії Св. Андрея в Едмонтоні. Як нев'янучий вінок на її могилу складаю $25.00 на Промінь.

Люба Федущак
Шервуд Парк, Альберта

Mary Kenaschuk Tribute

It is with great sorrow that we announce the passing of our mother, Mary Kenaschuk on August 4, 2004. Mary was born to Louis and Vaselka Ternowetsky on July 1, 1915 in Insinger, Saskatchewan. She was predeceased by her husband Bill in 1984, daughter Elaine in 1987, sister Victoria and four brothers, John, Alexander, Ernie and Gregory. Left to mourn are her daughter Iris (Hans) Koenig of Saskatoon, son Ken (Fran) of Regina; three brothers, Bill (Doris) of Winnipeg, George (Jean) of Calgary, and Nick (Mary) of Kelvington; sister-in-law Sophie; nine grandchildren, ten great grandchildren and numerous nieces and nephews. After marrying Bill in 1937 they farmed in the Watson, Saskatchewan district. They were excellent farmers and were rewarded with the Master Farm Award presented by the Saskatchewan Government in 1966. While in Watson Mary was a very active member of the community, acting as secretary for both the local branches of Saskatchewan Farmer's Union and the Canadian Order of Foresters. She also was an active member of the Ukrainian Orthodox Churches in Wimmer and Watson along with serving as secretary for the local Ukrainian Women's Association. While a church member, she sang in the choir, taught Ukrainian and Sunday schools, and directed many Ukrainian plays for Christmas and Mother's Day. In 1975 Bill and Mary retired off the farm and moved to Saskatoon. There they became members of the All Saints Ukrainian Orthodox Church. For four years Mary was the recording secretary for the Ukrainian Women's Association of Canada head office stationed in Saskatoon and in 1997 was awarded a 50 year scroll from that organization. Mother will be remembered as a hard working, thoughtful, straightforward, sincere, generous and loving person. She believed family was of prime importance. She particularly cherished her grandchildren and great grandchildren whose activities and achievements she closely followed and took pride in. She gained much respect from the countless people she touched in her lifetime.

In memory of mother Mary, father Bill and sister Elaine we are sending a donation of $100 to the journal Promin. May they rest in peace.

Daughter Iris and son Ken

Ділюся сумною вісткою, що відійшла у вічність **бл. пам. Тіна Ткачук**, довголітня членка жіночого товариств при парафії Св. Андрея в Едмонтоні. Як нев'янучий вінок на її могилу складаю $25.00 на Промінь.

Люба Федущак
Шервуд Парк, Альберта

Бл. пам. Олена Семенюк

Згадую Олену Семнюк. В житті зустрічається чимало людей. Одних забуваємо після першої зустрічі. Других памятаємо за оригінальну особистість, за талант. Ще інших за непохитну віру у вибрану ними ідею, наполегливу працю, за оптимізм. І свідомо, чи ні обираємо їх своїми дороговказами. Але є ще люди, які завдяки якомусь випадку робляться близькими, немовби рідними.

Такою людиною в мойому житті була Олена Семенюк. Зустрілись ми в Німенччині. Зе статусом "остарбайтер" разом працювали в лікарні. Праця була фізично вичерпаючою, морально пригнічуючою. Майже однолітки ми були на порозі дорослого життя. Важко було би передбачити яким би воно було в радянській дійсности. Та молодь при всіх

обставинах намагається бути оптимістичною. Мріялось про університет. Планувалось майбутнє. Все перекреслило 22-го червня 1941 року. Олені було легше. З нею була її мати. Вона її підбадьорувала, піднімала на дусі. У мене було лише Лесине "contra spem spero".

Настав лютий 1945 року. Лікарню перевозили на Захід. В товаровому потязі один вагон був призначений для обслуги, 40 осіб із їхніми речами. 13-го лютого, надвечір, потяг прибув до Дрездена. З вагону не дозволялось виходити. Через напів відкриті двері в напівтемряві виднілись силуети будинків, шпиль якоїсь церкви. Надворі йшов легкий дощ.

Нараз загули сирени. Почувся гукіт моторів. З неба поволі спускалось безліч світел. За ними, немов град, полетіли сіро-чорні бобми. Скрізь виникали вибухи, пожежі. Вагон наш захитало . . . Потім відчувся біль у цілому тілі. Якийсь знайомий голос начебто здалека мене кликав, хтось намагався мене підвести. Розплющивши очі, над собою побачила Олену. Вона відтягала мене від жервіючих дощок розибитого вагону. За допомогою Олени та її матері, ми попрямували до розбитого готелю, у льохові якого був невеличкий бункер. На напис "Тільки для німців" вже ніхто не звертав уваги. За деякий час, після другого бомбардування, наказано було вийти. Навколо все палало, але вже було частково розчинено окремі вулиці. Як у лабіринті шукали виходу серед горіючих будинків. Та доля хотіла, щоб ми не згоріли у цьому пеклі XX-го століття.

Поволі час і опіка Олени, моєї рятівниці, вернули мене до кращого стану здоров'я. Я відчула, що я не сама, що хтось близький є біля мене. Близкість, що створилася між нами 13-го лютого залишилася на все наше життя.

Хаос перших днів по війні розгубив нас на декілька років. Зустрілись ми знову аж у Канаді 49-го року. Заснували свої родини. Мали чудових дітей - у Олени троє, у мене одна дочка. Продовжували освіту, стали професійними людьми, включалися в громадську працю. Я менше, а Олена, дякуючи допомозі матері своєї, стала дуже активною. Була вона членом Жіночої Ради Канади, Віце-президентом Товариства Східньо - та Центрально Европейських Країн, свого часу була Віце-Президентом Федерації Громадян Канади, як волунтер була членом Ради Проти Зловживання Прав Людей Похилого Віку. За свою віддану працю була відзначена спеціальною відзнакою Державним Секретарем Канади. І де б не була, скрізь ширила правду про Україну.

Велика відділь від Дандесу, Онтаріо до Ванкувера не перешкоджала нам бути у близькому контакті. Бачилися рідко, але, дякуючи одному із кращих людських винаходів, телефону мінялися думками часто. Цим літом сподівалися зустрітись у Ванкувері. Не склалося. Олена померла на операційному столі 25-го травня після короткої важкої недуги. Вічна тобі пам'ять, шляхетна чуйна трудівнице та щира приятелько!

Валентина Ревуцька, Ванкувер
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Складаю пожертву в сумі $100.00 на Пресовий Фонд Променя у світлу пам'ять мого брата **Дениса Гавриша,** котрий відійшов у вічність 6-го червня, 2004 р. і також мого батька, покійного **Николи Гавриша,** котрий упокоївся 8-го жовтня, 1999 р.
Вічна їм пам'ять!

Надя Мекдоналг
Келґері, Альберта

The Ukrainian Women's Association of Canada, Lesia Ukrainka Branch at the Holy Trinity Ukrainian Orthodox Cathedral in Winnipeg, Manitoba is donating $50.00 to the Promin Press Fund, as an everlasting wreath in memory of our two dear members, who entered into eternal rest.

Nellie Koropas passed away June 28, 2004 at the age of 70.
Nellie Mischuk, past president of our UWAC Branch passed away July 10, 2004 at the age of 70.

The members of UWAC Lesia Ukrainka branch express their deepest sympathy to both of their families. May their memories be eternal. Вічна їм пам'ять!

Margaret Pestra, president
Emily Strutinsky, Promin Convener

Ділимося сумною вісткою, що відійшла у вічність в суботу 14 серпня 2004 року, бл. пам. **Текля Ткачук (Tina Tkaczyk)**, довголітня і заслужена членка Української Православної Церкви і Союзу Українок Канади при парафії Св. Андрея в Едмонтоні. Вічна їй пам'ять. Наші щирі співчуття родині. Як нев'янучий вінок на її могилу складаємо $30.00 на пресовий фонд Променя.

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